

燕村忌 BUSON-KI - Buson's Death Day
(1716-1783)

春星 Taniguchi was his family name; he was called Tora, and more familiarly, Syunsei. He was born in a small village in Osaka prefecture, now a part of the city, into a farmer's family. They lost their property when he was about 18, and he went to Edo, studying first with Senzan (a pupil of Sentoku of the Danrin school), then Hazin (who had studied with Kikaku and Ransetu). His haimai was Zaityoo 半田丁, then Zaityoo 半鳥. When he was 24 he was already recognized for his painting, though no one seems to have recorded how he learned that art, except that he was very drawn by Chinese painting. At 27 his haikai teacher died, and he left Edo for Simosa (now Chiba prefecture), where fellow disciples (Gantoo, Singa etc) lived.

In 1751 he removes to Kyoto where he fixes painting as his central activity. Around this time, the haizin Taigi also goes to Kyoto. There, Buson got to know Sakaki Hyakusen, a painter of the Southern School (Chinese landscape) of painting and became more than ever immersed in this art. He made a number of e-angya (pilgrimages for the study of painting) to parts of the country whose landscapes were suitable, the neighboring province to Kyoto, Sikoku's Sanuki (now Kagawa). When he was around 42 years old he was back in Kyoto. Up to this time, they say, he was not terribly productive in haikai, evidence from the number of ku found in various collections. However, around 1766, when the leader of his teacher's school of haikai dies, Buson is pressed to become the successor, and Taigi, Syooha, Tikudoo, Innan and so on become his colleagues in setting up the publishing house, Sankasya. He still continues painting with great force, however, and it is around this period that he did the famous Marugame fusuma at Myosinzi, Kyoto. It is not till he was 56 that he really gave force to haikai. The following ku are examples from this time:

花守 <small>Howa no mori</small>	身は弓矢 <small>mi wa yumi</small>	寒山子 <small>kanzan shi</small>
Hana-mori-no	mi-wa yumi-ya naki	kakasi kana
富士 <small>Fuji</small>	埋 <small>umi</small>	若葉 <small>wakaba</small>
Fuzi hitotu	umi-nokosi-te	wakaba kana
牡丹 <small>Botan</small>	散 <small>chir</small>	二三 <small>ni-san</small>
Botan tit-te	uti-kasanari-nu	ben

He was famous for being a master of the two roads, painting and haikai. His friend Taigi and disciple Syooha died the next year, and he turns to haikai publications, Kitoo doing most of the editing. The Buson School is established with his Seven Parts Collection. His followers, Ooemaru, Gyoodai, Tyora contribute to numerous collections, renga, etc. Around 1775 his health showed a great decline, and in 1783, while on a mushroom hunt, he became very

ill, and asked someone to take down the following ku:

冬 鶯
Huyu. uguisu
鶯 ya
Uguisu ya
winter uguisu
inguisu ya

むかし王維が 垣根哉
mukasi Wōi-ga
何ぞぞつかす 藪の霜
nani-goso tukasu yabu-no simo
about the making fuss the grove's frost
(here & there) about
kakine kana
here here

And after a few minutes, again,

jisei 白 梅に
Sira-ume-ni
among white-like plum

月 3 夜ばかりになりけり
akuru yo-bakari-to nari-ni keri
clearing night
the night clear is only, it become here

This was his last ku, jisei. After his death the great reformation he achieved in haikai slowly died down and it was not till Siki came forward with his studies in the Buson school that his death anniversary was made a kigo. This happened around 1897, and the ku which initiated it was the one by Chason.

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かき 檜葉の西に折る、や霜の聲

儿董

蕪村忌、雪に会する、五六人

茶村 *chason*

蕪村忌に吳春が畫き、
かふる 子規

蕪村忌に池田の炭を送りけり
炭翁 *tan on*

閨汁に芥の青や、春里忌
箕田 *hiden*

史記に好み杜詩を愛して春里忌、越央子 *etsuōshi*

年々や枯野徑を蕪村忌に

四明

子規忌 Siki-ki: Shiki's Death Anniversary

Born 1867 in Ehime, Siki had a classical education in Chinese studies and poetry in his youth. When he was about 17 he studied the haiku with Oohara Kizyuu. At 20 he went to Tokyo to study and met Sooseki, Kohaku, etc. In 1890 he entered Tokyo University to study Japanese literature but left without completing the course to work for the newspaper Nihon Sinbun as a writer on haiku and literary matters. In 1897 his followers began the Haiku Magazine, Hototogisu, in Matsuyama; this was moved to Tokyo the following year to be under his supervision.

From the time he was 23 his health was poor, and perhaps for this reason he chose as haiku name the bird, hototogisu which is said to spit blood, as he did. Through the years of worsening consumption he worked ceaselessly not only in haiku but other fields of Japanese literature, studying, writing and teaching. A true renovator of haikai, he not only gave haiku its name, but caused the widest and largest participation in one literary form.

There are two other names by which his death anniversary is called:
1) Hetima-ki, literally, Gourd Anniversary, because the last ku he wrote were on gourds. Also, the gourd plant was used medicinally for consumption. The ku:

系瓜咲て 瘵のつまり 佛かたき
Hetima sai-te / tan'-no tumari-si / hotoke kana

The gourd plant blooming, / a with-phlegm-stopped-up / Buddha kana
瘵一斗 系瓜の水 仏にあげず
Tan' it-too / hetima-no midu-mo / ma-ni awa-zu

Phlegm, one tub, / the gourd's water even / won't help.

These were written with brush probably minutes before his death, at the age of 36, Sept. 19, 1902.

2) Dassai-ki, Dassai meaning Otter Festival. This term, after the way the otter puts the fish he has caught in a row on a rock before he begins to eat them, as though he were making a festival out of them, means to line up many books for reference when writing. Siki called his home Dassai syo-oku (library), it is also the title of one of his haiku collections.

Although Siki was more favorably on Buson, his haiku resemble Buson's more (Mrs. Traister).

叱られし思ひ出もある 子規忌ハバ

・ 虚迎子

天下の句見まもりおはす 忌日ハバ

・ 碧梧桐

鶏頭の赤きこゝろを子規忌ハバ

・ 冬葉

草の名を寛之常子規忌ハバ

・ 半美

糸瓜忌や藪蚊の寺に五六人

・ 鼠骨

糸瓜忌や叱られし聲の耳にあり

・ 三重桜

上下バく士農工商 獺祭忌

・ 俳小星

糸瓜忌の落日 淋し 白芙蓉

・ 竹の月

糸瓜忌や 秋は 草の花

・ 鬼城

露

Tuyu - Dew

Dew is the moisture that forms in little drops on cool surfaces during night. Because there is most frequent occurrence of this in the Autumn, it is an Autumn kigo if only "dew" is said. In Japanese poetry and ren'ga they spoke of dew as jewels, dyed with the colour of the object it settled on, the dew world as one of no reality, dew as short-lived as human life, tears' dew, the sleeve's dew, dew dwelling. Variations are white dew, morning dew. From the Kokin'syu:

啼き渡り 雁の涙や 落ちつらん
Naki-wataru / kari-no namida ya / otituran

The crying-and-crossing / wild geese's tears, it must be / that fall;

もの思ふ宿の 萩の上の露
mono omou yado-no / hagi-no ue-no tuyu
a things-thinking dwelling's / on-bushclover dew.

玉ぶさし 墓のかざしや 竹の露
Tama yosou / haka-nô kazasi ya / take-no tuyu
Adorned with jewels, / the graves' hair ornaments? / Bamboo's dew.
-- Sora 曾良

大比叡や 運ぶ野菜の露はし
Oo-hie ya / hakobu yasai-no / tuyu sigesi
Great Hie Mt. ya / The carried vegetables' / dew is thick.
--Yadoo 野童

野の露は ぶさし足は 洗ひけり
No-no tuyu-ni / yogore-si asi-wo / arai keri
With the field's dew / the soiled feet / washed keri
--San'puu 杉風

留守の戸の 外も露 おく 物ば"か"り

Rusu-no to-no / soto ya tuyu oku / mono bakari

The no-one-home door's / outside ya dew-placed / things only.

--Taigi 太政

市人の 物うちかたる 露の中

Iti-bito-no / mono uti-kataru / tuyu-no naka

Market people, / talking about things, / in the middle of dew.

--Buson' 蕪村

舍利とふる 身の朝起や 草の露

Syari-to naru / mi-no asa-oki ya / kusa-no tuyu

Into bones to turn, / that body's morning wakening ya / grasses' dew.

--Buson'

おく露や ひとと"葡萄"の玉 ゆらぐ

Oku tuyu ya / itodo budoo-no/tama yuragu

Dew forms ya / how much the grape / beads sway.

--Tyoomu 蝶夢

白露や 波の刺に ひとづづ

Sira tuyu ya / ibara-no toge-ni / hitotu dutu

White dew ya / on the wild rose thorns, / one apiece.

--Buson'

露けし 朝草喰た 馬の鼻

Tuyu-kesi ya / asa kusa kuu-ta / uma-no hana

Dewy ya / morning grass eaten, / the horse's nose.

--Syoocha 沼波

犬つれ 稻見へ 出れば 露の玉

Inu ture-te / ine mi-ni dere-ba / tuyu-no tama

Taking the dog, / when (I) went out to see the riceplants / dew's jewels.

--Onitura 鬼貫

今貸した 提灯の 灯や 草の露

Ima kasi-ta / tyootin'-no hi ya / kusa-no tuyu

Just now lent, / the hand-lantern's light ya / grasses' dew.

--Kitoo

几蓮

鴨

Kamo - The Wild Duck

There are 29 varieties of wild ducks in Japan, among them only two are non-migratory. The rest come from the north in the Autumn, after the wild geese, and leave in Spring, again after the wild geese. They fly in large groups and move swiftly. Some stay by mountain rivers, swamps and ponds, others by the sea. Still others, which stay in open fields, were indicated by another ideogram (kamo: 鴨); this ideogram is the keri particle, now mostly replaced by hiragana. It is said there is some secret tradition concerning this bird in the teaching of Japanese poetry.

Wild ducks have flat bills lined on both sides with teeth like a comb. This serves to strain out the water when they search for food, leaving the edible things (whether shell fish or sea weed) safely in the center of their mouths. Their feet are webbed, and they swim and dive well. Certain varieties were hunted as they flew over mountains. Soogi said, "The wild duck is a bird of deep vows; even on frosty nights they lay wing on wing and sleep." ^{味村} Ancient poets compared them to fisher boats. An old name is azimurai; kogamo (little duck 小鸭) is a variety favoured as food.

鴨の足は流れもあはれ ちみちかふ 宗因

--Soo'in'

Kamo-no asi-wa / nagare-mo ae-nu / momidi kana

The duck's feet, / not quite able to flow away / maple leaves kana

毛衣に つみたる 鴨の足 芭蕉

--Basyoo

Kegoromo-ni / tutumi-te nuku-si / kamo-no asi

In fur garment / wrapped, they're warm, / wild ducks' feet.

水底を 見たきた 顔の小鴨かな 木草

--Dyosoo

Mina-soko-wo / mi-te ki-ta kao-no / ko-gamo kana

Water's bottom / it has seen, the face of / the small duck kana

うねうねと 舟に筋違ふ 鴨の聲 鬼貫
--Onitura

Une-une-to / hune-ni sudi tagau / kamo-no koe
Meanderingly / from the boat its path differs, / the wild duck's voice.

明方又 城を取ま 鴨の聲 許六
--Kyoroku

Ake-gata ya / siro-wo tori-maku / kamo-no koe
Near to dawn ya / they surround the castle, / wild duck voices.

くくく 堀江の鴨の浮寝哉 支考
--Sikoo

Kurukuru-to / hori-e- no kamo-no / uki-ne kana
Round and round, / the moat's wild ducks' / floating sleep kana

菅 かねて食物清し 鴨の聲 野
--Yaba

Suge kare-te / kuimono kiyoshi / kamo-no koe
The sedge withering, / what to eat is pure, / wild duck voices.

雪空や 河内の海の 鴨の聲 野
--Yaba

Yuki sora ya / Kawati-no umi-no / kamo-no koe
A snow sky ya / Kawati ocean's / wild duck voices.

うち入て 先遊ふなり 池の鴨 北枝
--Hokusai

Uchi-iri-te / madu asobu nari / ike-no kamo
Getting into it, / first of all they play, / the pond's wild ducks.

鴨が 弓矢を捨て 十五年 去来
--Kyorai

Kamo naku ya / Yumi-ya-wo sute-te / zyugo-nen
Wild ducks cry ya / Bows and arrows thrown away, / fifteen years.
no longer a samurai, no longer interested in hunting kamo

鶺鴒腹の 寐さぬ寐すや 鴨の心 本草
--Dyosodo

Simo-bara-no / nezame nezame ya / kamo-no mure
Frosty bellies' / wake from sleep, wake from sleep ya / wild-duck flock.

うねうねと 舟に筋違、 鴨の聲 鬼貫
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霜腹、寐さぬ寐すや 鴨の吐水 大草
--Dyoosoo

Simo-bara-no / nezame nezame ya / kamo-no mure
Frosty bellies' / wake from sleep, wake from sleep ya / wild-duck flock.

猫の恋

Neko-no koi - Cats' Love

An old book says, "Cats are yin animals; thus, pressed by the yang spirit, they feel the urge to mate (when yang is strong, in Spring). This is called "the cat begging for a wife"...."

Another says, "In the Spring, the male calls the female, in Autumn, the female calls the male to mate. It is common that kittens are born two times a year."

From early Spring, when it is still cold, they begin to make love. On nights when there is a cold or hazy moon, on warm, sunny days, they yowl noisily, heedless of people, rain or wind, and take on a wretched appearance. When the season is high, they don't know day or night, have no interest in food, and sometimes don't return home for a week.

麦飯に やつゝ恋か猫の妻

Mugi-mesi-ni / yatururu koi-ka / neko-no tuma

--Basyoo

With wheat gruel / wasting away with love? / the cat's wife.
By }

猫の恋 やととき望の朧月

Neko-no koi / yamu toki neya-no / oboroduki

--Basyoo

Cats' love; / when they stopped, the bedroom's / hazy moon.

日南にも尻のすわらぬ猫の

Hinata-ni-mo / siri-no suwara-nu / neko-no tuma

--Onitura

Even in the sunlight / her hip doesn't sit down, / the cat's wife.

猫の恋 鼠とらふあはれなり

Neko-no koi / nedumi-mo torazu / aware nari

--Kin'puu

琴風

The cat's love; / it doesn't catch mice any more, / pathetic.

のう猫や いかん行くほど松の中

Mora-neko ya / ukare-yuku-hodo / matu-no naka

--Dyoosoo

天草

Stray cat ya / As it gaily strolled along, / into pine trees.

Cats' Love 2

足跡を妻の猫の雪中

Asi-ato-wo / tuma kou neko ya / yuki-no naka

--Kikaku 其角

Her footsteps-- / this wife-loving cat ya / In the snow.

聲たけ時か別れ猫の恋

Koe tate-nu / toki-ga wakare zo / neko-no koi

voice not rising / home is the party! / cat's love

--Tiyodyo 子代女

匙に水飯さへみず猫の妻

Hige-ni tuku / mesi-sae mie-zu / neko-no tuma

--Taigi 太礼

On the whiskers stuck / rice-- not even that seen, / the cat's wife.

轉々落し音にやみ猫の恋

Korobi-oti-si / oto si-te yami-nu / neko-no koi

--Kitoo 几董

Slid and fell, / was the sound, and it stopped, / the cat's love.

首玉や一寸ゆるむ猫の恋

Kubi-tama ya / is-sun' yurumu / neko-no koi

--Yayuu 也有

The neck's bell ya / An inch loosened, / the cat's love.

川原礼の宿と軒や猫の恋

Zyun'rei-no / yado toru noki ya / neko-no koi

--Buson' 燕村

*33 Tanka =
Osorosi-Kyoto
for Kankun*

A pilgrims' / inn taken, the eaves ya / Cats' love.

おそろや石垣崩す猫の恋

Osorosi ya / isi-gaki kudusu / neko-no koi

--Siki 子規

Frightful ya / The stone fence crumbles, / cats' love.

Born in Iga in 1644 in the Matsuo family; his father was in the service of the Toodoo family, who were governing Ueno. He entered into the same service as an attendant to the lord's son. When he was 23 his lord (who was only two years his senior) died, and he thereupon determined to resign from service. As his request was not heeded, he ran away to Kyoto, and there begins his lifetime of real studies and rambling. He studied poetry and haikai with Kigin, one of the disciples of Teitoku (who established the Teimon' school of haikai), as he had been his lord's (Sengin's) teacher. His other teachers were Kitamuki Unchiku (calligraphy), Kyoroku (painting), Tanaka Dooe (Chinese studies), Itoo Tanan (Chinese poetry).

Around 1675 he met the renga master Sooin, the founder of the Danrin school of haikai and studied with him. Basho's work up to and around this period is done under the name of Toosei, and is playful and light. Zen is the other subject he studies, with the Monk Buttyoo, while his interest in Laotzu and Chuang Tzu deepens. In 1680 Sanpu built him a small house by the Sumida River in Tokyo, and his disciples plant a banana tree. It seems that it is from around this time he takes the name Basyoo (as also his hut was called), and that his style changes from the Danrin to his own. 1681-- the kare-eda ku, around 1686 the furu-ike ku; and by this time Huyu-no Hi and Haru-no Hi, the first two volumes of the Seven Parts Collection are also published. Up to five volumes are completed before his death in 1694. The last two came out after his death.

On this day people engaged in haikai would hold a ceremony in a temple in his honour and burn incense, make offerings. This was also done in private homes, using the tokonoma to place some token of him, such as a painting, or even just a book. A variation on this kigo is Sigure-ki, another, Okina-ki (Okina being the title for a revered old man).

日は塚の加とす。 浪化

旅来た時雨の鶴よ芭蕉翁 稗良

俳諧に古人有世のくれ哉 几董

霜ときてさくぬ翁のむかし 白雄

時雨行く日をおもかげの翁か 白雄

障子あて来る蠅もあり 公羽の日 曉臺

ばせぬやにせしをよめて 旅風 一茶

翁の何やらしる 閑雀 一茶

芭蕉会と申初オハシメけり 像イマゲの前
草クサも木キにありけり 芭蕉の目 其戎 史邦

公羽キハよとおおきに申さる 俳諧 若 万太郎

芭蕉已オハと遅オソ月ツキのそゝ 夕タタたけれ 水巴

はせと心ココロと花ハナも寒サムイげに 帰カエり咲ハク 詠竹

煤掃

SUSU-HAKI - Soot Riddance

Usually this was done on the 12th Mo. 13th day by the lunar calendar, or around the 20th day, on a chosen lucky day. Like many old customs, soot riddance was carried out first in the Imperial palace, and then spread down to the ordinary populace. Wearing hoods or towels on their heads and brandishing bamboo poles with brushwood or cloth tied to an end, people turned the house inside out in readiness for the coming Spring. They even prepared special dishes and pounded rice cakes for the occasion. Basyoo wrote: 'When the sky breaks with the first light of dawn and 'hata-hata' can be heard, it is surely the sound of the straw mats being ^{beaten}. Today is the 13th day of Sihasu (12th month), the observance of soot riddance. In truth the ceremony from the Imperial palace is a happy precedence and the sight of ordinary people's soot riddance is very interesting."

煤掃は 杉の木の間 嵐が吹く
Susu-haki-wa / sugi-no ki-no ma-no / arasi kana
Soot riddance-- / between the cedar trees' / gale kana

-- He noise is the gale; who would go out in a real gale!

旅々して 見や浮世の 煤掃
Tabi-ne si-te / mi-si ya uki-yo-no / susu-harai
Travel-sleep done, / saw ya the floating world's / soot riddance.

煤掃や つかう 見えぬ ものの 波
Susu-haki ya / itu-kara mie-nu / mono-no naha
Soot riddance ya / from when disappeared / the cover to something.

すす掃や 佛の膝の 鳩の 糞
Susu-haki ya / hotoke-no hiza-no / hato-no kumi
Soot riddance ya / The Buddha's lap's / pigeon dung.

富士の 煙 あふしの 雪や 煤はらふ
Fuji-no kemuri / arasi-no yuki ya / susu-harai
Mt. Fuji's smoke, / the gale's snow ya / soot sweeping.

煤を 掃く 音 せり ぬ 市の中
Susu-no naku / oto semari-ki-nu / ite-no naka
Sweeping soot / sound has closed in, / midst of town.
-- Carrying into a town
-- S.S. being invaded, surrounded

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煤掃は 杉の木の間 風 かな
Susu-haki-wa / sugi-no ko-no ma-no / arashi kana

--Basyoo

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-- He noise is the gale; who would go out in a real gale!

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--Basyoo

Travel-sleep done, / saw ya the floating world's / soot riddance.

煤掃や かつかう 見えぬ もの の 了、た
Susu-haki ya / itu-kara mie-nu / mono-no huta

--Syooha

召波

Soot riddance ya / from when disappeared / the cover to something.

すす掃や 佛の膝の 鳩の 糞
Susu-haki ya / hotoke-no hiza-no / hato-no hūn

--Tyoomu

蝶夢

Soot riddance ya / The Buddha's lap's / pigeon dung.

富士の 煙 あらしの 雪や 煤は いらぬ
Fuji-no kemuri / arashi-no yuki ya / susu-harai

--San'pau

杉風

Mt. Fuji's smoke, / the gale's snow ya / soot sweeping.

煤を 掃く 音 せりきぬ 市の中
Susu-wo naku / oto semari-ki-nu / itchi-no naka
-- Taigi 大和
Sweeping soot / sound has closed in, / midst of town.
-- coming into a town
-- S. S. being immersed, surrounded

花火 HANABI - Fireworks

Literally, flowers' fire, because they produced fire in the shapes of flowers: peonies, plum flowers, cherries, chrysanthemums, lilies, and so on. The powder of hemp reed ash, sulphur, gunpowder and so on put into a tube of bamboo or reed made the spectacular ones used for the opening of the river ceremonies throughout the country (the main one being the Sumida river in Tookyoo). Fireworks seem to have been brought into Japan from Italy as early as the 13th century, and from Portugal and the Netherlands around 1600. Like the lighting of paper lanterns for the Festival of the Dead (7th Mo. 15th day), hanabi was in old days considered an offering to the Buddhas.

夜は元 昼はさへ筒の 花火かな

Yoru-wa moe / hiru-wa kie-tutu-no / hanabi kana

--Sin'toku 信徳

At night they burn, / in daytime they fade / fireworks kana
(tubes)

夢幻 さてはう筒の 花火かな

Yume maborosi / sate-wa u-tutu-no / hanabi kana

--Ityuu

惟中

Dreams, fantasies; / well, the real / fireworks kana
(tubes of)

小屋涼し 花火の筒の なる音

Koya suzusi / hanabi-no tutu-no / waruru oto

--Kikaku

The shack is cool; / fireworks' tubes splitting sounds.

川面や 花火のあとの 櫓の音

Kawa-omo ya / hanabi-no ato-no / kazi-no oto

--Sirao

Riversurface ya / after the fireworks, / rudder sound

星一つ残して 落ちた 花火かな

Hoshi hitotu / nokosi-te oturu / hanabi kana

--Hooitu

抱一

One star / it left add falls, / firework kana

花火舟 遊人去つて 秋の水

Hanabi-bune / yuuzin' sat-te / aki-no midu

--Syoocha

召波

Fireworks boat; / the pleasure people leaving, / Autumn water.

天の川

AMA-NO-GAWA - The River of Heaven
Milky way

Although the Milky way is to be seen throughout the year, it lies low near the horizon in Spring, rising somewhat higher in Summer, and in Winter its light is faint. In mid-Autumn it is at its highest point, running from north to south. At night it turns westward as it grows late. In the old days this term was synonymous with Tanabata, because of the ancient story of the Ox Herd Boy and Weaver Maiden who were sent to live on its opposite shores. In haikai, however, it came to be classified as a kigo of the heavens, while Tanabata is under people's affairs. Ama-no-gawa also is spoken of during the night.

荒海々佐渡に横たふ 天の川

Ara-umi ya / Sado-ni yokotau / ama-no-gawa

--Basyoo

Rough ocean ya / To Sado it slants, / River of Heaven.

打たへ 駒のかしらや 天の川

Uti-tatau / koma-no kasira ya / ama-no-gawa

--Kyorai

The patted / colt's head ya / River of Heaven.

-- a certain ~~hokkyoku~~ ^{Isenkyoku} ~~notes~~ had a colt or horse in it. --# 82 in the
Isenkyoku

堀稍越えて通へ 天の川

Hori kodue / koe-te-mo kayo-e / ama-no-gawa

--Kikaku

Moats, freetops / cross over them too and go, / River of Heaven

天の川 野末の露を具にみかん

Ama-no-gawa / no-zue-no tuyu-wo / mi-ni yukan

--Sirao

River of Heaven; / the end-of-the-moor's dew / I'll go and see.

天の川 豆腐の水に通へか

Ama-no-gawa / tohu-no mizu-ni / kayoe-kasi

--Seibi

River of Heaven; / to the tohu water / wonder if it'll come.

美しき 障子の穴の 天の川

Utsukusi ya / syoozi-no ana-no / ama-no-gawa

--Issa

Beautiful ya / the shoji's hole's / River of Heaven.

Summer, esp. lunar
5th

Hotaru - Fireflies

This word seems to come from "ho-tari" 火垂り (fire hanging) and "ho-teri" 火照り (fire shine). In the ancient Chinese method of dividing the year into 72 parts, there is one, which usually falls around the lunar 6th month, called "the grasses ferment and become fireflies". This was no doubt based on the observation that after they have flown and shown their light, they sink into grasses. The males mostly fly, while the females stay in grasses, and there the eggs are laid for the most part. Among many places famous for fireflies in Japan was the Uji River, and because Minamoto Yoritomo fought there a valorous battle against Taira Kiyomori's overpowering force and committed harakiri, ^{on the lunar 5th mo. 26th day} the term "hotaru kassen" (firefly battle). His spirit, they say, transformed into the mass of fireflies that manifested along that river. The two main varieties of fireflies are called Gen'zi-botaru and Heike-botaru. The Gen'zi are larger, and their light is brighter, but they do not light as often. They live by pure water. The Heike type live in ricefields and are smaller. The Gen'zi type appear from the latter part of the lunar 5th month for about a month, and the Heike type after that, into the 7th lunar month. ^{The scholar} Ch'ie Yin (c. 4th century) of the Sui ma Chin dynasty gathered a number of fireflies to make a lamp to study by in his poverty.

畫見れ付首筋赤き けたり哉

Hiru mire-ba / kubi-sudi akaki / hotaru kana

--Basyoo

In daytime if you look, / its neck line red, / firefly kana

藁けたり朝々、ささ、螢かな

Mino hosi-te / asa-asa huruu / hotaru kana

--Ran'setu

Straw coat hung out, / morning after morning shake off / fireflies kana

呼聲は絶てけたり盛哉

Yobu koe-wa / tae-te hotaru-no/sakari kana

--Dyoo500

Calling voices / cease, and fireflies' / flourishing kana

田の水を見せ螢のさかり哉
 Ta-no mizu-mo / mise-te hotaru-no / sakari kana --Hokusai 北枝
 Ricefield/water / they show, fireflies' / flourishing kana

蚊遣火の煙にそる螢かな
 Ka-yari-bi-no / kemuri-ni soruru / hotaru kana --Kyoroku
 Mosquito punk / smoke it slants away from, / firefly kana

学問は尻からぬける (うたふる) かな
 Gakumon'-wa / shiri-kara nukeru / hotaru kana --Buson'
 its scholarship / from behind escapes, / firefly kana

せむし冬一尺消えてゆく螢
 Sabisisa ya / is-syaku kie-te / yuku hotaru --Hokusai
 The loneliness ya / for one foot it fades and / goes, firefly.

淀舟の棹の雫は (うたふる) かな
 Yodo-bune-no / sao-no siduku-mo / hotaru kana --Buson'
 The YODO River boat's / pole's water drops too, / fireflies kana

うす手に光る螢や指のまた
 Utusu te-ni / hikaru hotaru ya / yubi-no mata --Taigi 太政
 In the hand that transfers it / it lights, the firefly ya / a finger's fork.

手から手へ渡しゆく螢哉
 Te-kara te-e / watasi-wadurau / hotaru kana --Taigi
 From hand to hand / some difficulty in crossing, / firefly kana

追れ月にかくさる (うたふる) 哉
 Oware-te-wa / tuki-ni kakururu / hotaru kana --Ryoota 夢太
 Chased after, / in the moon they hide, / fireflies kana

水にたえ月に消行螢かな
 Mizu-ni tao / tuki-ni kie-yuku / hotaru kana --Gin'koo 吟江
 Over water they burn, / in the moonlight they fade and go, / fireflies kana

Summer, lunar 6th mo.

納涼 SUZUMI - Cooling off

This custom is another which had its origin in China. The well-to-do of the capital city Chang-an, at the hottest time of year, set up painted pillars and brocaded seats by some cool grove, had dancing maidens entertain, and held avoid-the-heat banquets. In Japan it is a simpler practise, mainly dictated by the intolerable heat, which everyone enjoyed. In Edo times the Sumida River in Edo, the Kamo River in Kyootoo were popular places for cooling off, along the bridges and in boats. This kigo generally refers to the late afternoons towards dusk and the early evenings, when people went out to their gardens or to riversides to have some cool air. Sita-suzumi is the variation for day-time cooling off, under tree shades. Other variations: suzumi-bune (cool-off boat), yuu-suzumi (evening cool-off), kado-suzumi (gate cooling-off).

命 ^{いのち} かり ^か 涼 ^{すずみ} の 下 ^{した} す ^す び

Inoti nari / waduka-no kasa-no / sita-suzumi -- Basyoo

Life, it is; / a trifle of a wicker-hat's / under-cooling.

樂 ^{たのしみ} さい ^{さい} 青 ^{あお} 田 ^た の 涼 ^{すずみ} 水 ^{みづ} の 音 ^{おと}

Tanosisa ya / ao-ta-ni suzumu / midu-no oto --Basyoo

The pleasure ya / by green rice-fields to cool off, / water's sound.

人 ^{ひと} に 持 ^も ち 暑 ^{あつ} い 顔 ^{かお} 刺 ^さ し 端 ^は 涼 ^{すずみ} 草 ^{くさ}

Hito-ni mada / atui kao ari / hasi-suzumi --Kikaku

To people, still, / hot faces there are, / veranda cool-off.

(^{idL} - edge (of K. veranda))

つ ^つ 立 ^た っ 帆 ^ふ に なる 袖 ^{そで} や 涼 ^{すずみ} 草 ^{くさ} の 花 ^{はな}

Tutu tate-te / ho-mi naru sode ya / suzumi-bune --Dyoosoo

Suddenly standing straight up, / it becomes a sail, the sleeve ya / 艾草 ^{あし草}
cool-off boat.

夕 ^{ゆふ} す ^す び だ ^だ け ^け 男 ^{おとこ} の 生 ^な れ け ^け 了 ^{りょう}

Yuu-suzumi / yoku-zo otoko-ni / umare-keru*) --Kikaku

Evening cool-off; / fortunate, indeed, as a man / to have been born.

*) ^{probably} no & hence gives ^{back} honor

来₃水₁ 行₁水₁ あ₃涼₃か₁て

Kuru midu-no / yuku midu arau / suzumi kana

--Ran'setu

Water that comes / washes the water that goes, / cool-off kana

-- *poetic ocean side*

雨₁名₁ い₁く₁替₁て夕₁涼₁み

Ame-no na-no / ikutu kawari-te / yuu-suzumi

--Yaba

The rain's name / a few times changing, / evening cool-off

野坡

-- *sudden downpour, light shower, a few drops - a rain*

風₁を₁か₁く 絵₁の工夫₁か₁て夕₁涼₁み

Kaze-wo kaku / e-no kuhuu kana / yuu-suzumi

--Kakei

To draw the wind, / painting's devices kana / evening cool-off.

荷兮

-- *making about fans, looks as if wind came off the*

竹₁に寝₁てすべり落₁ちは₁夕₁涼₁み

--Sikoo

支考

Take-ni ne-te / suberi-oti-ba-ya / yuu-suzumi
On bamboo sleeping, / would that one could slide off / evening cool-off.

-- *suberu + otiru 3 slip & fall; ba ya means wash, would that*

松₁の葉₁を₁よみ₁つくす₁涼₁みなり

--Tiyodyoo

子代女

Matu-no ha-mo / yomi-tukusu-hodo / suzumi keri
Pine needles even, / till one counted them all, / cooled off keri

-- *needle, here softened presumably.*

我₁影₁を₁浅瀬₁に踏₁て涼₁みなり

Waga kage-wo / asa-se-ni hun'-de / suzumi kana

--Buson'

My shadow / in shallows stepped on, / cool-off kana

虫₁聲₁に出₁て螢₁に₁と₁る₁涼₁みなり

--Yayuu

也有

Semi-ni de-te / hotaru-ni tomoru / suzumi kana
To cicadas going out, / by fireflies lit up, / cool-off kana

何₁事₁も₁こゝろ₁なりぬ夕₁涼₁み

--Selbi

成美

Mani-goto-mo / mukasi-ni nari-nu / yuu-suzumi
Everything / into ancient days become, / evening cool-off.

罌粟の花 Kesi-no hana - Poppy Flowers

This is the common field poppy. It was also called Bizin'-soo

(Beautiful Woman grass) because in China, this flower was said to have first appeared on the ^{grave} tomb of the beautiful Lady Gu, favorite of the Emperor Soou (231-201 B.C.), who had killed herself because of the grief over the emperor's impending downfall. There are the common single-layered/ones and ^{four-petaled} doubled, in white, red and purple. In the Nen'butu Samadi Sutra it says that Mt. Sumeru has been put into the poppy, to exemplify how the great is contained in the little. Also, writers of old have played on the word "kesu", to erase, fade-- past tense kesi. It was used as sleeping medicine, the oil as paint. After scattering, it is referred to as kesi-boozu, poppy bald heads.

白芥子に 羽根もく 蝶の 形見哉 *butter no kan'ie for tate it has two meanings*
Sira-gesi-ni / hane mogu tyoo-no / katami kana --Basyoo

On a white poppy / a wing plucked, the butterfly's / keepsake kana
- the butterfly came to the white poppy, & picked a wing for himself - souvenir for the butterfly.
- by the time gesi a wing being plucked.

白ザシヤ 時雨の花の 咲きつらん
Sira-gesi ya / sigure-no hana-no / saki-tu-ran' --Basyoo

White poppies ya / icy rain's flower / seems to be blooming.
appear cool, those white flowers

青雲や 馬鈴 又すむる なるの けし *blue clouds ya / the horse spade let to rest, / noon-time poppies.*
Ao-kumo ya / uma-guwa yasumuru / hiru-no kesi --Dyoosoo 丈草

舟乗の 一浜 留守と 罌粟の花 *some boats' instrument*
Huna-nori-no / hito-hama rusu-zo / kesi-no hana --Kyorai 芸来

ちる時の 心 又すむ 罌粟の花 *fisherman's rough life ended when the poppy's life*
Tiru toki-no / kokoro yasusa-yo / kesi-no hana --Etuzin' 越人

The time of scattering, / what heart's ease! / poppy flowers.

僧になる子の けしと 芥子の花 *soo-ni naru / ko-no utukusi ya / kesi-no hana*
Soo-ni naru / ko-no utukusi ya / kesi-no hana --Issa

To become a monk, / the child how beautiful-- / poppy flowers.
= the flowers

かげ³ち³.に ゆら³る³ 芥子³の 一重³かな
Kageroo-ni / yuraruru kesi-no / hito-e kana --Gyoodai 曉台

With the heat ripples / swaying, the poppies' / single layers kana
(in fact a hope for spring)

荒海³を かか³え³て け³の 咲³き³ひ³り
Ara-umi-wo / kakae-te kesi-no / saki-ni keri --Ryoota 蓼太

A rough ocean / they hold up, the poppies / have bloomed keri
beyond the poppies the ocean, look like looking up

白³げ³の 花³透³く 朝³日³ 夕³日³か³な
Sira-gesi-no / hana suku asa-hi / yuu-hi kana --Ran'koo 蘭更

White poppy / flowers it passes through, the morning sun / evening sun kana
makes transparent, -disciple of Buson

生³き³て 暮³る³ は³かり³な³ 我³と 芥³子³の 花³
iki-te iru / -bakari-zo ware-to / kesi-no hana --Issa

Being alive, / that's all-- I and / poppy flowers.

are to have nibori' sashiken' keri no hana
the one with, the one without both of them arranged keri keri no hana
tjosei.

Winter 10th lunar mo.

初雪

HATU YUKI - First Snow

This is the first snowfall of the Winter, often a gentle scattering of light flakes over a gray witheredness, that does not stay long, but fades into dew. First snow on high mountain peaks is also included in this kigo.

はつ雪や か、けかりたる 橋の上

Hatu yuki ya / kake-kakari-taru / hasi-no ue

--Basyoo

First snow ya / It falls, hangs over / the bridge-top.

初雪や 水仙の葉の 撓む打

Hatu yuki ya / suisen'-no ha-no / tawamu-made

--Basyoo

First snow ya / Paper-white leaves, / till they bend.

leaves long

はつ雪に 此小使は 何やうぞ

Hatu-yuki-ni / kono syooben'-wa / nani yatu-zo

--Kikaku

On the first snow, / this urine-- / which fellow's!

初雪や 松に付なく 菊の葉に

Hatu yuki ya / matu-ni wa naku-te / kiku-no ha-ni

--Hokusai

此枝

First snow ya / On the pines, none, / on chrysanthemum leaves.

はつ雪は 松の 雪に 残りけり

Hatu yuki-wa / matu-no siduku-ni / nokori keri

--Tiyodyoo

The first snow-- / as pine tree water drops / it remained keri

はつ雪や 竹に 雀の かさるほど

Hatu yuki ya / take-ni suzume-no/kazaru hodo

--Sikoo

支考

First snow ya / On bamboo, sparrows / adorn, to that extent.

snow like sparrows, here & there

初雪

(Have no design; almost completely empty, just Wang of Buson's plant) First snow 2

はつ雪を持ちつちからなく落葉かた

Hatu yuki-wo / motu tikara naku / otiba kana

--San'puu

杉風

(Haku 2
many? Buson
Haku's power
long power)

First snow / ~~it~~ has no strength to hold, / fallen leaves kana

still giving life to the otiba! although normal people would say leaves are dead

はつ雪や消れば又い草の露

Hatu yuki ya / kiyure-ba mata-zo / kusa-no tuyu

--Buson'

much more actual
the thing that are there!
in a world very more zifu
compared to his puu

First snow ya / when it fades, again / grasses' dew.

初雪や信濃へむけり遠眼鏡

Hatu yuki ya / Sinano-e mukeru / too-megane

--Yayuu

也有

First snow ya / to Sinano turn / the telescope.

(name of Province, many mountains, much snow)

初雪や鷗の草茎うづむいん

Hatu yuki ya / mozu-no kusa-kuki / udumuran'

--Kyoroku

許六

First snow ya / the shrike's grass stem / will be buried! - might get buried

short stem picked by bird

初雪や波のとゞかぬ岩の上

Hatu yuki ya / nami-no todoka-nu / iwa-no ue

--Tan'tan'

淡々

First snow ya / where waves don't reach, / on the boulder.

初雪やうけしをる手のそとに降る

Hatu yuki ya / uke-te oru te-no / soto-ni furu

--Tiodyoo

First snow ya / the hand receiving it, / outside it falls.

はつ雪を見よや奴が尻の先

Hatu yuki-wo / mi-yo ya yakko-ga / siri-no saki

--Issa

The first snow-- / see it! On the chap's / rump tip.

はつ雪や灰にかいたる梅花

Hatu yuki ya / hai-ni kai-taru / ume-no hana

--Seibi

成美

First snow ya / on ash it has drawn / plum flowers.

雑煮

ZOONI - New Year's Soup

Originally kigo as zooni iwau, to celebrate with New Year soup (1694).

In Saizi Kozitu (Year's Events - The Old and Real) it says, "Rice cakes are a thing of good fortune." In Kokkei Zatudan (Miscellaneous Discussions of the Comical),¹⁷¹³ it because they mix many different things that they call it zooni (mixed boiled things)?" In Nensai Zyuda (Yearly Picked-up Drools), "The custom of celebrating New Year morning with mochi for breakfast is one handed down from China."

Nihon Saiziki (The Japanese almanac, 1688): "The first day of the New Year at meal time, zooni is placed as an offering before the ancestors' spirits, and rice wine is presented.../In Syoogak^{to have mochi for 3 days is to celebrate the spring.} (Notes on the First Learning), it says "For all salubrious occasions we use this (boiled dish), hence we call New Year's soup "mixed boiled things". Because it is used to celebrate the first day of the New Year, it is used on other occasions throughout the year on auspicious events. It is like the folding fan that is used in four seasons, but because it is cool, Summer is the most important time for it."

To boil mochi in the morning in this soup was meant to strengthen the teeth and to boil the Gods' mirror mochi (kagami-mochi) is to congratulate the farmers. And these ideas were combined in later times, so that from high to low, everyone made it a point to have this soup on New Year's morning. The ingredients were any number of the following: potatoes, radish, herbs, carrots, seafood, and rice cakes.

雑煮 煮る 子々草・言水
 初 雑煮 上戸・おそ松 才磨
 月 差 玉横に 廻る 雑煮 かな 評
 高 砂 也 雑煮 の 餅 に 松 の 塵 野 坡
 雑煮 煮る と 別 おこし 旅 山 寝 かな 路 通
 野 上 通 雲 見 あ る 雑煮 腹 召 波
 塗 碗 の 家 に 入 り 雑煮 かな 五 類
 雑煮 煮る 減 中 家 族 雑煮 食 子 坡 子

Winter

冬木立

Huyu-kodati - Winter withered trees

Opposite of Summer stand of trees (Natu-kodati), this kigo refers to a grove or row of withered, leafless trees. Their appearance is cold, desolate, empty and quiet. Kan'rin (cold grove) is a fairly recent variation.

からびたる

三井の二王ヤ 冬木立

Karabi-taru / Mii-no Nioo ya / huyu-kodati

Withered away / the Nioo of Mii (temple) ya / Winter withered trees.

karabi = withering

--Kikaku

城山

敵の見すかす 冬木立

Siro-yama ya / teki-no mi-sukasu / huyu-kodati

Castle mountain ya / the enemy looks through them, / Winter withered trees.

--Kyoroku

この村の人付猿だ 冬木立

Kono mura-no / hito-wa saru nari / huyu-kodati

This village's / people are monkeys; / Winter withered trees.

--Buson'

鵜部屋に朝日もれけり 冬木立

Hato-beya-ni / asa-hi more keri / huyu-kodati

To the pige on house / the morning sun leaked keri / Winter withered trees.

--Buson'

猿も手の置所なし 冬木立

Saru-mo te-no / oki-dokoro nasi / huyu-kodati

Even the monkey -- / a place to put his hands, none; / Winter withered trees.

--Yayuu

組みかけし塔むづかき 冬木立

Kumi-keke-si / too mudukasi ya / huyu-kodati

The begun-to-construct / pagoda, complicated ya / Winter withered trees.

--Hakuo

孟子讀む郷土の窓 冬木立

Moosi yomu / goosi-no mado ya / huyu-kodati

Reading Mencius / a country samurai's window ya / Winter withered trees.

Syoocha

Autumn, 3 months

鰯雲 Iwasi-gumo - {Sardine Clouds
Mackerel Sky

Little clumps of cloud which look as though little stones are lined up, gather together. They are white clouds which make a form similar to ripples, and have no shadows. They spread out, sometimes joining with the water line on the horizon, sometimes crossing over the heavens. The small clumps can mutually join, or float separately, but are always lined up. Made of tiny particles of crystal, they form very high in the sky, and because they look like so many sardines in a group, the Japanese call them sardine clouds. When these clouds appear, they say that the sardine catch will be good, and they often predict rain. Sometimes these clouds look like fish scales, hence, they are often called uroko-kumo (fish-scale clouds), or, resembling spots such as are splattered over the back of a mackerel, they are called saba-kumo (mackerel clouds).

鰯雲 鰯も蛇も籠りけり
Iwasi-gumo / tai-mo awabi-mo / komori keri

Sardine clouds; / both sea-bream and abalone / were secluded keri

--Hokusi 北枝

伊勢近し 尾花が上の鰯雲
Ise tikasi / obana-ga ue-no / iwasi-gumo

Ise is close; / miscanthus flowers, over them, / sardine clouds.

(Miscanthus family)

--Hazin' 巴人

鰯雲 立塞ぎけん 船の道
Iwasi-gumo / tati-husagi-ken' / hune-no miti

Sardine clouds / rise, they'll block / the boats' road.

--Syoozan' 嘯山

いし雲 大いなる瀬をさかのぼる
Iwasi-gumo / ooi-naru se-wo / sakanoboru

Sardine clouds; / a large rapid / they climb up.

--Dakotu 蛇笏

鰯雲 洗面器より溢れけり
Iwasi-gumo / sen'men'ki-yori / ahure keri

Sardine clouds; / from the wash basin, / they overflowed keri

--Kokuhi 刻非

Summer

夏草

Natugusa - Summer Grasses

The various grasses that grow thickly along roads, in fields and mountains. It is a term associated in poetry with "deeply, "luxuriantly", to cut, to tie, bend over, divide, dew, no one visits, village person, lilies, insects and such ideas. The greenness, the coolth, the vexation of weeds are some of the interests of this kigo.

夏草や兵どが夢の跡、

Natugusa ya / tuwamono-domo-ga / yume-no ato

-Basyoo

Summer grasses ya / (ancient days') warriors' / dreams' aftermath, traces.

石の香や夏草赤く露暑し

Isi-no ka ya / natugusa akaku / tuyu atusi

--Basyoo

Stones' perfume ya / Summer grasses red, / the dew hot.

夏草に松の木やせり周辺あり

Natugusa-ni / matu-no ki yaseru / okabe kana

--Sora

曾良

With Summer grasses, / pine trees look thin, / hillside kana

夏草や橋台見之河通り

Natugusa ya / hasidai mie-te / kawa-doori

--Kikaku

其角

Summer grasses ya / The bridge abutment visible, / riverside road.

夏草に狩入犬の見えぬ也

Natugusa-ni / kari-iru inu-no / mie-nu nari

--Syoocha

召波

Into Summer grasses / it goes to hunt, the dog / disappears.

夏草や所々に付られ馬

Natugusa ya / tokoro-dokoro-ni / hanare-uma

--Ran'koo

蘭更

Summer grasses ya / Here and there, / grazing horses.

Summer grasses 2

夏草や うき世を 覗く 窓一つ

Natugusa ya / uki-yo-wo nozoku / mado hitotu

--Seira
青蘿

Summer grasses ya / To look out on the floating world, /
one window.

夏草の 真直に 立し 曇かな

Natugusa-no / masugu-ni tati-si / kumori kana

--Sisya
子津

The summer grasses / stood up straight, / cloudiness kana

夏草に まじりて 早き 桔梗哉

Natugusa-ni / mazi-ri-te hayaki / kikyoo kana

--Siki
子規

With Summer grasses / mingling, early / bell flowers kana

Summer 4th, 5th mo.

罌粟の花

kesi-no hana - Poppy flowers

This is the common field poppy. It was also called bizin'-suo

(Beautiful woman grass) because in China, this flower was said to have first appeared on the tomb of the beautiful Lady Gu, favorite of the Emperor Souu (231-201 B.C.), who had killed herself because of the grief over the emperor's impending downfall. There are the common single-layered/ones and ^{four}double-petaled, in white, red and purple. In the ^(新)Nen'butu Samad! Sutra it says that Mt. Sumeru has been put into the poppy, to exemplify how the great ^{is} contained in the little. Also, writers of old have played on the word "kesu", to erase, fade-- past tense kesi. It was used as sleeping medicine, the oil as paint. After scattering, it is referred to as kesi-boozu, poppy bald heads.

白芥子に 羽根とく 虫媒の 芥子見哉

Sira-gesi-ni / hane mogu tyoo-no / katami kana

--Basyoo

On a white poppy / a wing plucked, the butterfly's / keepsake kana

(one-side-of-body)

白ざしや 時雨の花の 咲きつらん

Sira-gesi ya / sigure-no hana-no / saki-tu-ran'

--Basyoo

White poppies ya / icy rain's flower / seems to be blooming.

青雲や 萬金秋 やすむる 云るの たり

Ao-kumo ya / una-guwa yasumuru / hiru-no kesi

--Dyoosoo

Blue clouds ya / the horse spade let to rest, / noon-time poppies.

舟乗の 一浜 留守や 罌粟の花

Huna-nori-no / hito-hama rusu-zo / kesi-no hana

--Kyorai

The fisher boats' / one beach all away, / poppy flowers.

ちる時の 心やすさ 罌粟の花

Tiru toki-no / kokoro yasusa-yo / kesi-no hana

--Etuzin'

The time of scattering, / what heart's ease! / poppy flowers.

僧に なる 子の うつくしや 芥子の花

Soo-ni naru / ko-no utukusi ya / kesi-no hana

--Issa

To become a monk, / the child how beautiful-- / poppy flowers.

Kesi-no hana 2

かけ^カは^ハ3.1に ゆ^ユら^ラる^ルる 芥^{カイ}子^シの 一^{イチ}重^{ジュウ}か^カは^ハ 曉^{アキラカ}台^{ダイ}
 Kageroo-ni / yurururu kesi-no / hito-e kana --Gyoodai
 With the heat ripples / swaying, the poppies' / single layers kana

荒^{アラ}海^{ウミ}を か^カ、か^カ、え^エて け^ケし^シの 咲^{サイ}き^キに け^ケり 薺^{カイ}太^{タイ}
 Ara-umi-wo / kakae-te kesi-no / saki-ni keri --Ryoota
 A rough ocean / they hold up, the poppies / have bloomed keri

白^{シラ}け^ゲしの 花^{ハナ}透^スく 朝^{アサ}日^ヒ 夕^{ユウ}日^ヒか^カ、た^タ 蘭^{ラン}重^{ジュウ}
 Sira-gesi-no / hana suku asa-hi / yuu-hi kana --Ran'koo
 white poppy / flowers it passes through, the morning sun / evening sun kana
 makes transparent,

生^ナき^キて 居^イる^ル け^ケし^シの 花^{ハナ} 我^ワと 芥^{カイ}子^シの 花^{ハナ}
 Iki-te iru / -bakari-zo ware-to / kesi-no hana --Issa
 Being alive, / that's all-- I and / poppy flowers.

Autumn, 3 months.

蓑虫

Minomusi - Strawcoat Insect

Literally "strawcoat insect", it is the bagworm, an insect which makes a bag around it by joining tree leaves and twigs with a silk-like thread spit out from its mouth. It moves about with its strawcoat bag around him, often dangling by its thread from tree branches, now and then sticking out its head to feed on leaves. The male grows wings and eventually flies out of its bag as a moth, but the female remains in form like a worm. In the 43rd chapter of Makura Soosi, Sei Syoonagon' wrote: "The strawcoat insect is a creature full of pathos. As a devil gave birth to it, it resembles its parent. The parent must have thought its child would also have a frightful heart, and so dressed it in her own strange garb and told it, 'Now the Autumn wind will soon come, wait a minute' and ran away. Not knowing (the truth) but just knowing the sound of the wind, when the 8th month comes, it cries 'Titi-yo, titi-yo'. (Oh, it is ^{father}chilling and pathetic."

蓑虫、音を聞て来よ草の庵

Minomusi-no / ne-wo kiki-ni ko-yo / kusa-no io

The minomusi has a
house no io! Basyo's undivided
way --Basyoo

The strawcoat insect's / sound, come to hear! / Grass hut.

蓑虫よ 鳴かば秋の 婆かな

Minomusi-yo / naka-de-mo aki-no / sugata kana

--Siraio 白龙佳

Strawcoat insect, / even without crying, Autumn's / form kana

寝ぐらしや 虫も蓑着て かゝる世に

Ne-gurasi ya / musu-mo mino ki-te / kasegu yo-ni

--Issa

Spend the time sleeping ya / Even insects put on strawcoats /
in this world of accumulation. = *kasegu* = storing money

蓑虫の 父と鳴て 母もなし

Minomusi-no / titi-yo-to naki-te / haha-mo nashi

--Kyosi 虚子

The strawcoat insect, / "oh, father" it cries, / when it has no mother, *either*.

蓑虫、此奴は秋の花衣

Minomusi-no / kono yatu-wa hagi-no / hana-goromo

--Seison' 青畝

The strawcoat insect-- / this one (fellow) has a bush-clover /
flower garment.*yatu = rough fellows*

かげふに ゆらるる 芥子の一重かな 曉台
 Kageroo-ni / yurururu kesi-no / hito-e kana --Gyodai

With the heat ripples / swaying, the poppies' / single layers kana

荒海を かかえて 咲く 咲く 薺太
 Ara-umi-wo / kakae-te kesi-no / saki-ni keri --Ryoota

A rough ocean / they hold up, the poppies / have bloomed keri

白げの 花透く 朝日 夕日かな 蘭更
 Sira-gasi-no / hana suku asa-hi / yuu-hi kana --Ran'koo

White poppy / flowers it passes through, the morning sun / evening sun kana
 makes transparent,

生きし居る けしき 我と 芥子の花
 Iki-te iru / -bakari-zo ware-to / kesi-no hana --Issa

Being alive, / that's all-- I and / poppy flowers.

Autumn, 3 months.

蓑 虫

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蓑虫の音を聞て来よ草の庵
Minomusi-no / ne-wo kiki-ni ko-yo / kusa-no io

*The Minomusi has a
kusa no io! Basyon's indirect
way --Basyoo*

The strawcoat insect's / sound, come to hear! / Grass hut.

蓑虫よ 鳴かば秋の姿かな
Minomusi-yo / naka-de-mo aki-no / sugata kana

--Iirao 白龙雄

Strawcoat insect, / even without crying, Autumn's / form kana

寝くは虫と蓑着てかへく世に
Ne-gurasi ya / musu-mo mino ki-te / kasegu yo-ni

--Issa

Spend the time sleeping ya / Even insects put on strawcoats /
in this world of accumulation. = *kasegu: storing money*

蓑虫の父と鳴て母もなし
Minomusi-no / titi-yo-to naki-te / haha-mo nasi

--Kyosi 虚子

The strawcoat insect, / "oh, father" it cries, / when it has no mother, *either*.

蓑虫の此奴は秋の花衣
Minomusi-no / kono yatu-wa hagi-no / hana-goromo

--Season' 青畝

The strawcoat insect-- / this one (fellow) has a bush-clover /
flower garment.

yatu = rough fellow

Spring 2nd-3rd
lunar months

雀の子 Suzume-no ko - Sparrow { Young
Children

Although sparrows may have their young during any of the seasons, Spring was determined as the main season because it is when most birds do. In the chapter called Waka Murasaki (Young Murasaki) in the Gen'zi Monogatari there is a well-known episode of the Young Lady Murasaki trying to rear a sparrow's young one, and how disconcerted she became at someone's setting it free-- this was in the lunar 3rd month.

Five or six eggs are usual for one mother sparrow. As the bills of these young ones are yellow, they are called "yellow sparrows". After two weeks or so, their wings take good form and they are able to leave their nest, though they cannot yet really fly well. For about 10 days their parents will show them how to get food and protect themselves.

すゝめ子と 聲 鳴 け ず 鼠 の 巢
Suzume-ko-to / koe naki-kawasu / nedumi-no su --Basyoo

With sparrow young / the voices call back and forth, / a mouse's nest.

人 に 逃 げ 人 に 馴 了 ず 雀 の 子
Hito-ni nige / hito-ni naruru ya / suzume-no ko --Onitura

At people they run away, / to people they become accustomed ya / Sparrow children.

人 の 親 の 鳥 追 け ず 雀 の 子
Hito-no oya-no / karasu oi keri / suzume-no ko --Onitura

Someone, a parent / crow chased keri / Sparrow children.

雀 の 子 や あ か り 障 子 の 越 の 景
Suzume-ko ya / akari-syoozi-no / sasa-no kage --Kikaku 其角

Sparrow young ya / A bright paper door's / bamboo-grass shadows.

すゝめ子や 糸 団 子 と 川 岸 の 草
Suzume-ko ya / tuna-ni tori-tuku / kisi-no kusa --Gikuu 示低空

Sparrow child ya / It takes hold of a rope, / river-bank grasses.

つる 糸 団 子 と 川 岸 の 草 - fairy out grass

飛かはず 又たけ心や / 親雀

Tobi-kawasu / yatake-gokoro ya / oya-suzume

--Buson'

They fly to and fro, / such brave hearts ya / Parent sparrows.

落ちて啼く 子に聲かはずすゝ哉

Oti-te naku / ko-ni koe kawasu / suzume kana

--Taigi

With the fallen and crying / child it exchanges voices, / sparrow kana

雀子や 書寫の机の ほとりまで

Suzume-ko ya / syosya-no tukue-no / hotori-made

--Syoocha

Sparrow young ya / The copy-sutra desk- / side, to it.

人の手 築へ巣されし雀の子

Hitto-no te-ni / su-e modosare-tu / suzume-no ko

--Syoocha

To someone's hand, / to its nest returned, / sparrow child.

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雀子や 餘寒の翅を 追まはし

Suzume-ko ya / yokan'-no hae-wo / oi-mawasi

--Ryoota

Sparrow child ya / lingering cold's fly / it chases round.

赤馬の 鼻で吹きけり 雀の子

Aka-uma-no / hana-de huki keri / suzume-no ko

--Issa

The chestnut horse / with his nose blew keri / a sparrow child

^{VT3} "Fuchs"

雀子や 佛の肩に ちよんとい鳴く

Suzume-ko ya / hotoke-no kata-ni / tyon'-to naku

--Issa

Sparrow child ya / On the Buddha's shoulder, / "peep", it cries.

陽炎

Kageroo - Heat ripples

Also written 野馬 (field horse) and itoyuu 糸遊 (threads play, kageroo are the ripples seen rising from the earth as refraction, when strong sunlight strikes. If one gets too close to them, they become invisible. In poetry it was a pillow word for moyuru (to burn), and was a term used as a simile for the shadow of a dragonfly in flight, something not possible to take hold of with the hand. Kageroo 蜉蝣 is also the name of the Autumn insect, Mayfly, which, because it is so short-lived, was a synonym for ephemera.

枯芝ヤ また"カ、ケ"ち、ふ、一ニ寸

Kare-siba ya / mada kageroo-no / iti-ni sun'

--Basyoo

Withered lawn ya / Still the heat ripples / one or two inches.

か、け"ち、ふ、の 我"か"肩にたつ紙衣哉

Kageroo-no / waga kata-ni tatu / kamiko kana

--Basyoo

Heat ripples / rise on my shoulders, / paper garment kana

野馬に 子供あそばす孤哉

Kageroo-ni / kodomo asobasu / kitune kana

--Bon'tyoo

In heat ripples / she lets her children play, / fox kana

陽炎ヤ わうて"足、く"這入、口

Kageroo ya / wara-de asi huku / hairi-guti

--Issa

Heat ripples ya / With straw wipe the feet, / entrance to house.

か、け"ち、ふ、の たつヤ手まりの土(舞、い)

Kageroo-no / tatu ya temari-no / tuti-hokori

--Kyoroku

Heat ripples / rise ya the hand ball's / dirt dust.

糸遊に 結ふ"つきたる 火煙か、た

Itoyuu-ni / musubi-tuki-taru / kemuri kana

--Basyoo

In heat ripples / gotten tied up, / smoke kana

陽炎ヤ 酒にぬれたる舞扇

Kageroo ya / sake-ni nure-taru / mai-oogi

--Kitoo

Heat ripples ya / With sake moistened, / dancing fan.

一茶忌, ISSA-KI - Issa's Death Anniversary

Issa died on the lunar 11th month 19th day, /at the age of 65. 1827,

Born into a farmer's family by the name of Kobayasi in Sinano prefecture in 1763, he lost his mother when he was three, and from the young age of eight suffered injustices under a step-mother who plotted to have the inheritance of the family entirely for her own son. At 15 his father sent him to Edo to seek his fortunes, and there he studied haikai in the Katusika style, the originator of which was Sudoo, the Confucian-scholar follower of Basyoo. The main person there was Tikua (died 1790). Issa then began his practise of wandering in the Western provinces, taking the name of Haikai-zi Nyuudoo Issa-bo 俳諧寺入道一茶坊. At Tikua's death, he might have continued the Katusika school, but preferring to be independant, he instead made haikai with Seibi and Ippyoo while continuing to ramble about, without a hut. During this time he was forming his own style. When finally the difficult matters of his inheritance were settled, he married (at 52), but again calamities befell, death of children, death of wife, another marriage, divorce, a fire which left only his storehouse.

His style is unique. Humour and pathos are combined in a powerful, earthy way, so that his ku can jolt one into realization. While Buson's ku are celestial, Issa's are almost muddy, but he shows how, though you may be a beggar, you can still solve haikai, with boldness. Some examples of his ku:

花咲くや谷のうき世の片下隅に

Hana saku ya / yoku-no uki-yo-no kata-sumi-ni

Cherry flowers bloom ya / The greedy floating world, / in its corner.

(the world's road more than 11 steep) Seiro san'sen'-yori kewasi 世路山川より嶮けれ
木カサレヤ 地はたに落る 辻 辻風
Kogarasi ya / ti-bita-ni kururu / tuzi-utai

November gale ya / On one side of the ground it dusks, / crossroads utai.1

一茶忌の雪とちや大根ぬ

Issa-ki-no / yuki-to narikeri / daikon'-mesi

--Tan'si 安子

Issa's Day-- / snow, it's become keri / Radish rice.

一茶忌の夜とあはさく虫通ぬ

Issa-ki-no / yo-mo atatakaku / hae-no kuru.

--Ittoo 一都

Issa's Day; / the night warm, / a fly comes.

1 A person who sits by the side of the road singing Noo utai and begging coins.

一茶忌中子供相手の貸本屋

Issa-ki ya / kodomo ai-te-no / kasi-hon'-ya

--Ikka

一華

Issa's Day ya / A for-children / lend-out-books store.

庭の柿 残るは残りの一茶の忌

Niwa-no kaki / nokoru-wa nokori / Issa-no ki

--Yohei

余瓶

The garden's persimmons-- / those that remain, remain. / Issa's Day.

一茶忌の句会すせと樂屋下

Issa-ki-no / Ku-kai sumase-te / rakuya-iri

--Kitiuemon'

吉右衛門

Issa's Day's / ku meeting finished, / actors' dressing room.

齒の欠けし男饒舌 一茶の忌

Ha-no kake-si / otoko zyoozetu / Issa-no ki

--Sekkiwo

赤黄男

Tooth broken, / the man's talkativeness; / Issa's Day.

一茶忌の雀の家族焚火越す

Issa-ki-no / suzume-no kazoku / taki-bi kosu

--Huzio

不死男

Issa's Day; / a sparrow family / crosses over the bonfire.

鳥の巢

Tori-no Su - Bird Nest

"The Yamato name 'tori' is a shortening of 'tomari, todomaru' (stopping place, to rest). In general 'bird nest' is Spring. The nests of large birds are miscellaneous (no particular season) because such nests of cranes, falcons, geese and so on remain in the same place for many years and such birds use them throughout the four seasons, whereas ordinary birds renew their nests in different places each year." (Kokkei Zatudan, Conversations about the Comical, 1713)

"The crebes make their nests in water, the sparrows under eaves, pigeons in pagodas. In the uguisu's nest comes the hototogisu¹, in the swallows' nest one can find the shell of easy birth, they say." (Ruisensyuu, Variety of Boats Collection, 1676)

In general birds' nests can be divided into two types: those that are built in high places or those that are made so that the eggs won't roll out, and those that are made on earth or boulders with just a few grasses and pebbles. Materials used for nests are twigs, grasses, leaves, bird feathers, moss, mud, pebbles and spider threads. Among the skillful nest builders are the wren, the swallow, the reed warbler, the white-eye, the shrike. Variations on the kigo: old nest(huru-su), nest-secluded (su-gomori), (nest birds (su-dori)).

鳥の巢は引かゝる去年のかがしかな

(nest birds (su-dori)).

Tori-no su-ni / hika-ruru kozo-no / kagasi kana

--Yayuu 世有

For a bird's nest / it's being dragged along, last year's / scarecrow kana

巢作らば鳥も親に

Su tukuru ya / nikuki karasu-mo / oya-gokoro

--Sirao

白鳥雄

It makes a nest ya / The detestable crow, too, / a parent's heart.

鳥の巢や或は木蔭の

Tori-no su ya / arui-wa ko-kage / kusa-no kage

--Ran'koo

蘭更

Bird nests ya / some in tree shades, / grass shades.

鳥の巢や梅の花をしらぬ内

Tori no su ya / ume u-no hana-mo / sira-nu uti

--Ran'koo

Bird nests ya / while plum and deutzia flowers / not yet known.

おとされ 巢をいぐ度 見らる鳥哉

Otosare-si / su-wo iku-do miru / karasu kana

--Issa

A fallen-down / nest, how many times he looks into, / the crow kana

1) This bird does not make its own nest, but borrows another bird's.

鳥の巣

Tori-no Su - Bird Nest

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鳥の巣は引かゝる去年のかがしかな
Tori-no su-ni / hika-ruru kozo-no / kagasi kana

For a bird's nest / it's being dragged along, last year's / scarecrow kana --Yayuu 也有

巢作やにくき鳥を親にしろ
Su tukuru ya / nikuki karasu-mo / oya-gokoro

It makes a nest ya / The detestable crow, too, / a parent's heart. -- Sirao 白雄

鳥の巣や或は木蔭の草蔭
Tori-no su ya / arui-wa ko-kage / kusa-no kage

--Ran'koo 蘭更

Bird nests ya / some in tree shades, / grass shades.

鳥の巣や梅の花をしらぬ内
Tori no su ya / ume u-no hana-mo / sira-nu uti

--Ran'koo

Bird nests ya / while plum and deutzia flowers / not yet known.

おとされ 巣をいく度見た鳥哉
Otosare-si / su-wo iku-do miru / karasu kana

--Issa

A fallen-down / nest, how many times he looks into, / the crow kana

This bird does not make its own nest but borrows another bird's.

Winter

霰

Arare - Hail or 丸雪 s. ku #5 or 霰 1025 pao 2

The Sung scholar Lu Tien¹ 陸佃 said, "When the yang causes the yin to disperse, there is hail. When the yin wraps around the yang there is Spring or Summer hail." (Haikai Saiziki, Kaizoo-sya 1949) The first statement applies to the hail of Winter, a yin season, the latter statement to the half of the year which is yang. In both cases hail is shown to be the result of yin and yang at extremities. Of Winter hail there are two kinds, the snow-hail-- white pebbles of ice that falls before or after snow, and ice-hail-- half crystal pebbles of ice with snow-hail inside. The latter type rebounds when surfaces are hit. Tama-arare (jewel hail) is a term that beautifies hail.
とびかゝる 岩の あられ や窓の内
Tobi-kaeru / iwa-no arare ya / mado-no uti
They ^{rebound} fly back, / the boulder's hail (stones) ya / inside the window.

--Dyoosoo

丈草

あられにも怪我せぬ 崖 かゝるさよ
Arare-ni-mo / Rega se-nu suzume / kasiko-sa-yo
Even in hail / the sparrows don't hurt themselves, / how clever!

--San'puu

杉風

町中の あられ さばかりし人の顔
Mati-naka-no / arare sawagasi / hito-no kao
Middle of town / the hail noisy, / people's faces.

--Taigi

ぬらさすに傘をさす あられかな
Nurasa-zu-ni / karakasa modosu / arare kana
Without getting it wet / the paper umbrella returned, / hail kana

--Yayuu

黒木ゆき、袖にたはしる 氷雪かな
Kuro-ki yuu / sode-ni tabasiru / arare kana
The tying-up-logs / sleeve, it comes rushing down on, / hail kana

--Yayuu

black do with
man'yō syau?
note ko-go-itter

玉あられ 鍛冶が 飛火に交りけり
Tama-arare / kazi-ga tobi-hi-ni / maziri keru
Jewels of hail; / with the blacksmith's flames / mingled keru

--Gyoodai

曉台

玉霰 峯の小雀も 連て来ぬ
Tama-arare / mine-no ko-suzume-mo / ture-te ki-nu
Jewels of hail; / the peak's little sparrows too / they brought along.
壁をたか板に あられの山居かゝり
Kabe-made-ga / ita-de arare-no / san'kyo kana
Even to the walls, / board-- hail's / mountain dwelling kana

--Issa

--Taigi

太紙

¹ dates unknown, early 11th century Chinese scholar, Confucian

初空 Hatu-zora - First Sky

The great sky of the first day of the year, it is also called hatu-mi-sora (first august sky), in reverence for the heavens. In Humoku Waka-syoo is the poem:

大空 *ohaya*

もろ人の祈る千年をあつめて
Moro-bito-no / inoru ti-tose-wo / atume-te-mo

The many-people- / pray-for thousand years, / though all put together,

なほ数しるぬ春のはつ空
nao kazu sira-nu / haru-no hatu-zora

still the numbers can't be known; / Spring's first sky.

はつ空や烟草はく輪の中の比叡

Hatu-zora ya / tabako huku wa-no / naka-no Hie

First sky ya / the tobacco-blowing ring's / center's Hie Mt.

--Gon'sui 言水
Court of Baysoo

初空や鳥をのするうしの鞍

Hatu-zora ya / karasu-wo nosuru / usi-no kura

First sky ya / a crow it lets ride, / the ox's saddle.

--Ran'setu

初空や船なき海に日の出

Hatu-zora ya / hune naki umi-ni / hi-no iduru

First sky ya / over a boat-less ocean / the sun comes out.

--Hyakuti 百池

初空にはや疵付けろけり哉

Hatu-zora -ni/ haya kizu tukeru / keburu kana

To the First sky / already a scar put, / smoke kana

--Issa

はつ空へさし出す獅子の首かな

Hatu-zora-e / sasi-dasu sisi-no / kasira kana

To the first sky / stuck out, a lion's / head kana

--Issa
[lion's dance]

初空を夜着の袖から見たりけり

Hatu-zora-wo / yogi-no sode-kara / mi-tari keri

The first sky / from night-clothes' sleeve / was seen keri

--Issa
may be a kimono-form Aoton coat.

泣初
初泣Naki-zome - First crying
Hatsu naki - First tears

This kigo first appeared, just listed, in Meidi 41 (1908). The first ku recorded was:

泣初、隣は多き年子ハ

Naki-zome no / tonari-wa ooki / toshigo kana

--kin'sai

First crying / next-door--many / children of the same age

堇哉

The first tears shed in the New Year, this kigo mostly applies to children, but also to crying at the First Kabuki theatre

静ハ了日、泣初もすおたれば

Shizuka naru / hi ya naki-zome mo / sumi-tar-e ba

秋村

--Syunson

A peaceful / day ya the first crying / as it is finished

泣初を以参り市村座

Naki-zome wo / shi ni mairi keri / Itimura-za

--kyosi

虚子

The first crying / to do it wait keri / Itimura Theatre
(Kabuki)

泣初の顔をよみて眠りけり

Naki-zome no / kao-wo yogosite / n emuri keri

--wakoodyo

和香女

First crying's / face, soiled, / wait to sleep keri

泣初、日本男子すゑめた

Naki-zome no / Nippon 'dan'si / sugu yameta

--Sein'

青蔭

First crying's / Japan ese boy, / quickly he stopped.

泣初の叱言はいふや子沢山

Naki-zome no / shitugae 'hazime ya / ko takusan'

--Seiei

蜻蛉

First crying--/ scolding's beginning ya / many children.

初泣やいふと真暗かり

Hatsu naki ya / iu 'to to site / mak-kura-gari

--Zyun'ko

順子

First cry ya / rapidly it comes, / in pitch darkness.

芋

IMO - the Japanese potato

Commonly called sato-imo (village potato), this vegetable was brought to Japan from south-east Asia it seems, in ancient times. There are many varieties, most do not bear flowers, and have dark brown skin with a fuzzy surface. Seed potatoes are planted in ricefields or vegetable fields and become the parent potatoes; the children and grandchildren potatoes they produce around their roots are the vegetables admired for a soft and sweet taste, somewhat like that of chestnuts. The plant grows to 4 or 5 feet, the leaves are (large) broad and almost heart-shaped, so that the field they grow in rather resembles a lotus-pond. These are the potatoes offered up to the Autumn moon and the autumn-moon. They are prepared first by boiling.

手向付け芋は蓮に似たりて

Tamuke keri / imo-wa hatsu-ni / nitaru-to-te

--Basyoo

Offered up keri / The potato, a lotus / it resembles, so saying.

芋植て雨をまゝ風の宿かゝ

Imo-wo uete / ame-wo kiku kaze no / yadori kana

--Kikaku

Planting potatoes, / hear the rain, wind's / dwelling kana

芋子の如月をまづ心かゝ

Imo-no kono / meigetsu-wo mazu / kokorokana

--kyoroku

Potato children / a wait-for-the-Autumn-moon / heart kana

白露と花にかゝつ芋畑

Siro-tuyu-to / hana ni kaetsu / imo-batake

--Bor'tyoo

With white dew / the flowers being replaced, / potato field.

芋洗う女に月は落しにけり

Imo arau / onna ni tuki-wa / otini keri

--Gon'sui

Potato-washing / woman, on hear the moon / fell keri

小俵玉とちりけり芋畠

Gyobai'mo / tama-to nari keri / imo-batake

--Issa

The urn too / into jewels became keri / potato field

芋の巾野字の鏡何ならむ

Imo no tengu / no-mori no kagami / nani nara mu

--Taigi

Potatoes' das; / the field guardian's mirror / what could it be

火取蟲 Hi-tori-musi : Light-drawn insects

These are mostly little insects which come flying to lighted lamps on a Summer night, going round and round them, and often dying under them. Some types of beetles and moths also do this. "When they see light, they seem to be seized with the desire to steal it, and after flying round it many times, in the end they fall dead in the lamp's oil. So people who are so foolish as to end their lives by being struck down on account of the greed for love or gold are often compared to light-drawn insects." (Wakan san-sai Due 和漢三才図会, 1713).

電の さそひ出てや火取蟲

Inaduma-no / sasoi-dasi-te-ya / hi-tori-musi

--Dyoosoo

The lightning / enticed them to come out, is it? / Light-drawn insects.

丈草

夕立に こまて来ぬか、とてり蟲

Yudati-ni / komari-te ki-nu-ka / hi-tori-musi

--Masahade

By the sudden downpour / distressed, have they come? / light-drawn insects.

正秀

筆とめて 打松とてり火取蟲

Hude tome-te / uti-harai keri / hi-tori-musi

--Ran'koo

蘭更

Brush put down, / waved them away keri / light-drawn insects.

明けやすき夜は何事ぞ"火取蟲

Ake-yasuki / yo-wo nani-goto-zo / hi-tori-musi

--Sumaru

素丸

Easy-to-dawn / nights, so what is this all about? / light-drawn insects.

火取蟲 月夜の庭へ はてしけり

Hi-tori-musi / tuki-yo-no niwa-e / hanasi keri

--Gyokkoo

玉虫江

Light-drawn insects; / to the moon-night garden / let them out keri

盃を とりやち中や火取虫

Sakaduki-wo / tori-yaru naka ya / hi-tori-musi

--Tayodyo

多代女

Wine cups / taken and given--in between ya / Light-drawn insects.

火取蟲 書き讀む人の罪深し

Hi-tori-musi / kaki-yomu hito-no / tumi hukasi

--Siki

子規

Light-drawn insects / people who read and write / their offenses deep.

火取虫 外へ出て居る宵の人

Hi-tori-musi / soto-ni de-te iru / yoi-no hito

--Kooyoo

久世

Light-drawn insects / they're all outside, / night's people.

an of Siki's friends

初日 Hatu-hi - First Sun

This is the sun or sunlight seen at the break of day on the first day of the lunar New Year. Revered as the source of all things and the entire year cycle, the Japanese tried to awaken early to see it, clap their hands and bow to it. People in the old days would go to ocean-side or to shrines to see this sun rise. Variations: hatu-hi-no de (first sunrise), hatu-hi-kage (first sunlight).

木に草に 麦に 玉の 見の 初日かな
Ki-ni kusa-ni / mugi-ni madu miru / hatu-hi kana

--Raisan'

来山
(inkpuu +)

On the tree, on grass, / in wheat first see / first sun kana

天の戸に 朝寝は あらじ 初日影
Ama-no to-ni / asa-ne wa ara-zi / hatu-hi-kage

--Otuyuu

乙由
(tuyoo)

At Heaven's door / there is no morning sleep, / first sunbeams.

--rek. to Amaterasu's hiding

きの、明日 初日 春風 窓の 梅

--Tan'tan'

淡々

Kinoo-asu / batu-hi haru-kaze / mado-no ume

Yesterday tomorrow first sun, spring wind, / the window's plum.

--anyoo

雪の 梅に 初日の 白かな
Miya-meguri / ume-ni hatu-hi-no / nioi kana

--Man'koo

万母

Going round to shrines, / among plum trees the first sun's fragrance kana

日の光、今朝や 鰯のかしこ
Hi-no hikari / kesa-ya iwasi-no / kasira-yori

--Buson'

The sun's lustre, / this morning ya a sardine / head, from it.

--new year's decoration

年毎に 松の 若木 ばかり 日影
Tosi-goto-ni / matsu-no wakasa-ya / hatu-hi-kage

--San'tyoo

山鳥

Each year / the pine's youth ya / First sunbeams.

壽也 海に 初日の 硯石
kotobuki ya / umi-ni hatu-hi-no / suzuri-ishi

--Giei

新祝 莫

Long life ya / In the ocean the first sun, / inkstone.

--last lines the sound of writing etc

春雨

Harusame - Spring Rain

In Yama-no I 山の井 (Mt. Well, 1648) it says, "Spring rain is somewhat forlorn, falling without making sounds...it falls on for a long time, and cherry flowers hang down heavily like elephants, the willow trees' eyes get to have the feel of glittering snakes' eyes..." Onitara in Hitori-goto also described it as quiet and secluded. In Sihoo-syoo 至宝抄 (Great Treasure notes, 1585) we see: "In Spring, though a great wind may blow or a great rain fall, both should be written of as quiet and calm". In San'zoosi "Spring rain is without frequent stops, rain that feels as though it would continue on. It falls in the 3rd lunar month, but we use it from the end f/ of the 2nd. The rain of the first month till the beginning of the 2nd is haru-no ame, Spring's rain." Related words: tree buds, garment, the green of mountains and fields.

春雨や蓬生のは草の道

Harusame ya / yomogi-wo nobasu / kusa-no miti

--Basyoo

Spring rain ya / It makes the mugwort lengthen, / grasses' road.

春雨や蓑吹きかへす川柳

Harusame ya / mino huki-kaesu / kawa-yanagi

--Basyoo

Spring rain ya / The straw raincoat blown over, / river willows.

春雨や炬達の外へ足を出し

Harusame ya / kotatu-no soto-e / asi-wo dasi

--Raisan' 来山

Spring rain ya / To outside the kotatu / put the feet.

石塔も石や苔つくや春雨

Sekitoo-mo / haya koke tuku ya / haru-no ame

--Kyorai

The stone stupa too / quickly the moss grows ya / Spring's rain.

春雨や蛙の腹はまたぬれす

Harusame ya / kawadu-no hara-wa / mada nure-zu

--Buson'

Spring rain ya / the frog's belly / not yet wet.

春雨や枯了もあはれ蓑はかき

Harusame ya / karuru mono-mi-wa / mino-bakari

--Ryoota

Spring rain ya / among things which wither, / only strawraincoats.

春雨又いざよふ月の海半

--Buson'

Harusame ya / izayou tuki-no / umi-nakaba

Spring rain ya / the 16th day moon, / in middle of ocean.

--Yayuu

珍うしう蚤のくゝ夜々春の雨

Mezurasyuu / nomi-no kuu yo ya / haru-no ame

How rare, / a night when fleas bite ya / Spring's rain.

春雨ヤ 猿子にハタシ 遠来の露

--Gyodai

Harusame ya / saru ko-wo idaku / sida-no tuyu

Spring rain ya / the monkey with arm around child, / ferns' dew.

馬に 放籠 ばりや 春の雨

--Issa

Uma-made-mo / hatago-domari ya / haru-no ame

Even the horse / stays the night at a cheap inn ya / Spring's rain.

膳先に 雀なく 春の雨

--Issa

Zen'-saki-ni / suzume naku-nari / haru-no ame

In front of the tray / sparrows are crying, / Spring's rain

鐘はみな 遠寺となりぬ 春の雨

--Ryoota

Kane+wa mina / en'zi-to nari-nu / haru-no ame

The temple bells all / are of distant temples, / Spring's rain.

枯柳 冬柳

Kare-yanagi - Withered Willow
Huyu-yanagi - Winter Willow

The willow is a kigo of four seasons. After the paulownia which is the first to begin to scatter its leaves in early Autumn, the willow begins to shed its leaves. By the end of Autumn all the leaves have turned yellow and fallen. Its form then of so many strings hanging down is especially admired by people who practise Tea.

川越へ赤き足ゆく枯柳

Kawa koe-te / akaki asi yuku / kare-yanagi

The river crossed, / the red feet go, / withered willow.

--Onitura

red tabi, or leg protection

古糸のまつて春を柳哉

Huru-ito-no / mama-de haru matu / yanagi kana

--Yayuu

Old threads / just as they are, it waits for Spring, / willow kana

枯れ枯れ月を柳の邊子夜かな

Kare-kare-te / tuki-wo yanagi-no / moru yo kana

--Ryoota

Withering and withering, / the moon through the willow / leaks tonight kana

鶉をよぬすれは誰枯柳

Niwatori-wo / nusumi-si-wa tare / kare-yanagi

--Sirao

The rooster -- / who stole it? / Withered willow.

枯柳 雀の腹の 見えにけり

Kare-yanagi / suzume-no hara-no / mie-ni keri

--Tan'koo

Withered willows; / the sparrows' bellies / were seen keri

古池や 柳枯れ鴨 石にあり

Huru-ike ya / yanagi kare-te kamo / isi-ni ari

--Siki

Old pond ya / Willows withered, wild ducks / are on the stones.

Is the rooster still there? The willows wither, being there and not there, are there: so it seems, is it?

青嵐

Ao-arasi - Green Gale

This is a relatively strong wind that makes all Summer's green growth sway, from the treetops of Summer trees to the grasses of fields. It usually comes with a cloudless blue sky. As seiran' **晴嵐**, clear gale, it was a term used in Chinese poetry.

青嵐 定まり時也 苗の色

Ao-arasi / sadamaru toki ya / nae-no iro

--Ran'setu

Green gale; / when its time is fixed / young riceplants' colour.

うき雲や 左右にわかれ 青嵐

Uki-kumo ya / sa-u-ni wakare-te / ao-arasi

--Senna 史那

Floating clouds ya / to left and right parting, / green gale.

荒石幾や 月うち上り 青嵐

Ara-iso ya / 'tuki uti-age-te / ao-arasi

--Ryoota 夢太

Rough sandy beach ya / The moon lifted up, / green gale.

行灯を虫の巡るや 青嵐

An'don'-wo / musu-no meguru ya / ao-arasi

--Issa

The night lamp / insects encircle ya / green gale.

鳶の巣の 藁吹き散るや 青嵐

Tobi-no su-no / wara huki-tiru ya / ao-arasi

--Gin'koo 吟江

A kite's nest's / straw blown about ya / green gale.

青嵐 目を細めたる馬の面

Ao-arasi / me-wo hosome-taru / uma-no omo

--Huseki 孚石

Green gale; / with eyes narrowed, / the horse's face.

青嵐 魚突く舟の傾け

Ao-arasi / uo tuku hune-no / katamuke-ri

katamuke

--Tyooi 虫衣

Green gale; / the fish-spearing boat / at a slant.

Siki-school

芥子つゞち ちり交り 青嵐

Kesi tutuzi / tiri-maziri keri / ao-arasi

--Seibi

成美

Poppies, azaleas / scatter in confusion keri / green gale.

王維

班婕妤好

慙來妝閣閑

總向春園裏

雜詩

已見寒梅發

愁心視春草

朝下不相迎

花間語笑聲

復聞啼鳥聲

畏河玉階生

長閑 Nodoka - Tranquility, Balminess

Literally, this term means "long leisure". In Chinese it originally meant the ease of one retired from office, leading a life of quiet. As a kigo it means pleasant and calm Spring weather which is not cold, not hot, just balmy and easy-going.

人の世やのどかなる日の寺林

Hito-no yo ya / nodoka-naru hi-no / tera-bayasi

--Kikaku

The world of human beings ya / a tranquil day's / temple grove.

長閑さに

又借りそむる酒債かゝる

牧童

Nodokasa-ni / mata kari-somuru / syusai kana

--Bokudoo

In the balminess / again start to borrow, / sake bill kana

長閑さや夕山松の若緑

Nodokasa ya / yuu yama matu-no / waka-midori

--Ran'koo 蘭更

The tranquility ya / dusk mountain pines' / young green

長閑さや早き月日を忘れたる

Nodokasa ya / hayaki tuki-hi-wo / wasure-taru

--Taigi

Balminess

ya / quickly the months and days / forgotten.

長閑さを聞きし出けり一里鐘

Nodokasa-wo / kiki-ni ide keri / iti-ri kane

--Gomei 五明

The balminess, / went out to hear ^{kan} a league-away temple bell.

長閑さや鯉の水切る四つ時分

Nodokasa ya / koi-no midu kiru / yotu-zibun'

--Somaru

The tranquility ya / the carp cut through water / 8 hours of the day.

素丸

呼合了長閑に暮す野馬哉

Yobi-oote / nodoka-ni kurasu / no-uma kana

--Issa

Calling to each other, / in balminess they dwell, / field horses kana

長閑さや浅間の煙晝の月

Nodokasa ya / Asama-no kemuri / hiru-no tuki

--Issa

The tranquility ya / Asama's smoke, / daytime moon.

麦の秋 Mugino aki - Wheat's Autumn

This term refers to both the fields of ripened, golden wheat, and the harvesting. While most of the grains ripen in Autumn, for wheat it is summer. In Japan it was harvested around 120 days after Spring Begins.

宿々 は みな 新茶ナリ 麦の秋

--Kyoroku

Yado-yado-wa / mina sin'-tya nari / mugino aki
Inn after inn / all have new tea; / wheat's Autumn.

旅 帰して いろや 麦に 秋の暮

--Ryoota

Tabi-ne si-te / siru-ya mugini-mo / aki-no kure
Travel-sleeping, / know-- even for wheat, / Autumn's dusk.

Travel around day after day as wheat is Autumn dusk, yet, in it

麦 秋や 子を 負ひ かつ 魚 賣

--Issa

Mugi-aki ya / ko-wo oi-nagara / iwasi-uri
Wheat's Autumn ya / while carrying child on back, / sardine seller.

山 寺は 暮の 秋 里は 麦の 秋

--Issa

Yama-dera-wa / go-no aki sato-wa / mugino aki
The mountain temple is / go's Autumn, the village, / wheat's Autumn.

麦 秋や 雲より 上の 山 島

--Baisitu

梅室

Mugi-aki ya / kumo-yori ue-no / yama-batake
Wheat's Autumn ya / above the clouds' / mountain fields.

Autumn 8th mo.
15th day

名月

Meigetsu - The Year's Moon

The character *名* means this moon is famous, has a name, for being the brightest and clearest of the year. Written with *名* 明, according to *haizin*', it could be used for any bright moon. It is the full moon of the 8th lunar month, the moon of mid-Autumn. As with cherry flowers, the Japanese have for centuries thought it an important deed to go and see it, and it was not uncommon to stay up all night viewing it. Because Japanese potatoes, just after harvest, were most available, people boiled them to offer up to the moon, and this practise gave it another name: *imo meigetsu*. Other common variations: *kyoo-no tuki* 今月 (today's moon), *koyoi-no tuki* 今夜の月 (this evening's moon), *zyuu-go-ya* 十五夜, (15th night)

命にぞ 芋種よ又 今日の月

Inoti koso / imo-tane-yo mata / kyoo-no tuki

--Basyoo

Life indeed, / the potato's seed! Again / today's moon.

名月や 畳の上に 松の影

Meigetsu ya / tatami-no ue-ni / matu-no kage

--Kikaku

The year's moon ya / on top of the tatami, / pine-tree shadows.

明月や 草の庵の あたま数

Meigetsu ya / kusa-no iori-no / atama kazu

--Rotuu

路通

The year's moon ya / The grass hut's / numbers of heads.

青空に 松を書きたり 今日の月

Ao-zora-ni / matu-wo kaki-tari / kyoo-no tuki

--Ran'setu

In the blue sky / a pine tree it has drawn, / today's moon.

むら雲や 今夜の月を 乗せて行く

Mura-kumo ya / koyoi-no tuki-wo / nose-te yuku

--Bon'tyoo

Groups of clouds ya / this evening's moon / they let ride and go.

名月へ 前へ まわるや 旅枕

Meigetsu-no / mae-e mawaru ya / tabi-makura

--Dyoosoo

The year moon's / front, to it move round ya / travel pillow.

名月や 生れかわれは 峰の松

Meigetsu ya / umare-kawara-ba / mine-no matu

--Ryoota

The year's moon ya / If one is reborn again, / the peak's pine.

--perhaps himself,

これ一は おれはぬ夜也 今日月

Hitotu-to-wa / omowa-nu yo nari / kyoo-no tuki

--Ryoota

As "one" / unthinkable night it is, / today's moon.

--only one moon?
(so bright it is)

井戸かゝるに 水も干し 今日月

Ido-kara-mo / hitotu kumi keri / kyoo-no tuki

--Yayuu

Even from the well / one was scooped out, keri / today's moon.

寝し 案山子 一夜 (or: itiyau) かゝる人 けり 今日月

Ne-yo kagasi / hito-yo kawaran' / kyoo-no tuki

--Yayuu

Go to sleep, scarecrow, / for one night let me take your place, / today's moon.

蚊の 一ツ 残るも 見えて 今日月

Ka-no hitotu / nokoru-mo mie-te / kyoo-no tuki

--Yayuu

One mosquito / left over, that too can be seen, / today's moon.

浮雲に 鳴子 曳かへし 今日月

Uki-gumo-ni / naruko hikaba-ya / kyoo-no tuki

--Ryoota

At floating clouds / oh, to pull the clappers! / today's moon.

山里は 汁の中まで 年月々

Yama-sato-wa/siru-no naka-made / meigetu-zo

--Issa

The mountain village-- / even inside the soup / the year's moon!

年月々 こゝは 朝日も 江戸

Meigetu ya / koko-wa asa-hi-mo / yoi tokoro

--San'puu

The year's moon ya / Here, for the morning sun, too, / a good place.

春惜む Haru osimu - Regret for Spring

While regret for Spring is the same subject as Spring departs (yuku haru), there is some amount of feeling in the word "regret".

春惜む 宿やあふみの 置火煙

Haru osimu / yado ya Aumi-no / oki-gotatu

--Buson'

Regret-Spring / inn ya Aumi's / set-up kotatu [nourdays' inn, Lake Biwa]

吸筒に麦飯かへて春をいふ

Suidutu-ni / mugi-mesi kae-te / haru osimu

--Buson'

Into a bamboo wine pot^X / transferring the^{boiled} wheat, / regret the Spring.

野に山に閑人春を惜みけり

No-ni yama-ni / kan'zin' haru-wo / osimi keri

--Syoocha

召波

In fields, in mountains / people of leisure the Spring / regretted keri

春をいふ人落花を新装し

Haru osimu / hito ya rakka-wo / yuki-modori

--Syoocha

Regret-Spring / person ya through fallen flowers / go and return.

* One of the reasons can be, in summer ~~there~~ one doesn't drink much sake

団扇 Utiwa - Round Fan

In early records, this word was written with one character 団, or with three 宇知波, and its sound seems to have been derived from uti-harau, to brush or sweep up. The utiwa is older than the folding fan, which did not exist before the Ming dynasty (1368-1644). In China it was used originally by ladies to hide their faces. In the Japanese form the handle was commonly made of bamboo, while sticks or slit bamboo formed the bones or frame on which thick paper^{or cloth} was pasted. Apart from creating a breeze to cool off with in the heat of Summer, the round fan was used to chase away flies. It is associated with ordinary people, while the folding fan was considered an implement used by the higher classes.

晝寝して手のうきやむうち哉

Hiru-ne si-te / te-no ugoki-yamu / utiwa kana --San'puu

Taking an afternoon nap, / the hand stops moving. / Round fan kana

三回団の波にさし行く団扇か

Kaikoku-no / oi-ni sasi-yuku / utiwa kana --Taigi

Pilgrimage of provinces; / in the book pack stuck, go-- / round fan kana
ohu = to carry on the back, e.g. sutras

手すさびの団扇草汁

Te-susabi-no / utiwa egakan' / kusa-no siru --Buson

For amusement / on a round fan draw a picture, / grass juice.

手にふるる団のかげや水の月

Te-ni hururu / utiwa-no kage ya / midu-no tuki --Ooemaru 大江丸

In the hand shaking / the round fan's shadow ya / The water's moon.

植つけの団は見え来る団扇かな

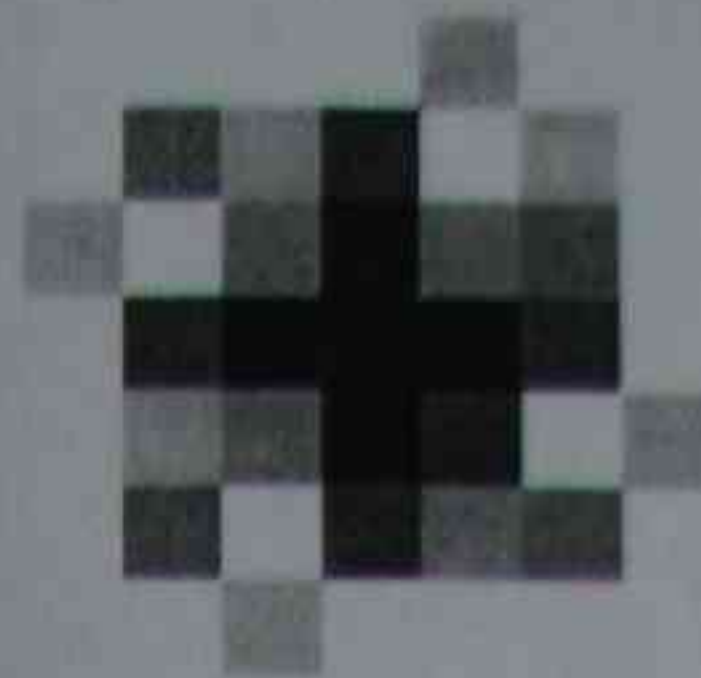
Ue-tuke-no / ta-dura mi-te kuru / utiwa kana --Ryoota

The just-planted / ricefields seen, they come, / round fans kana

果はみちほけとふるへさうち哉

Hate-wa mina / hone-to naru-beki / utiwa kana --Syun'zyu 春樹

In the end all / will become bones, / round fans kana (or: hana ki)



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04.04.2011

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An den Kirchenvorstand
und den Pfarrgemeinderat
der kath. Kirchengemeinde
St. Peter
Schulstr. 25
47551 Bedburg-Hau

Ihr Schreiben vom 30.03.2011

Sehr geehrte Mitglieder des Kirchenvorstandes,
sehr geehrte Mitglieder des Pfarrgemeinderates,

im Namen des Bischofs bedanken wir uns herzlich für Ihre Eingabe im Nachgang des Treffens in
Ihrem Kreisdekanat.

Mit großer Aufmerksamkeit haben wir Ihren Brief gelesen. Sie können sicher sein, dass Ihre
vorgetragenen Argumente, Ihre Ideen und Anregungen Bestandteil der zu führenden Beratungen
sein werden.

Nochmals danken wir Ihnen für Ihre Eingabe und kommen nach den Beratungen auf Sie zurück.
Bis dahin verbleiben wir

mit freundlichen Grüßen und Gottes Segen.

Ihr

Wilfried Renk